

The LUTHERAN

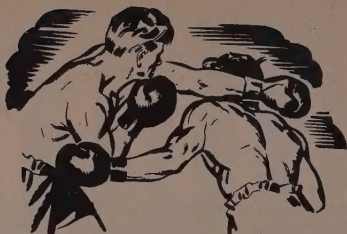


THE SEASONS CHANGE; THE CHURCH REMAINS

39, No. 10

DECEMBER 5, 1956

CENTS



Still Packs a Punch

RECENTLY WE CONDUCTED a series of group meetings to study the Lutheran church's teachings and its work. One evening the meeting was concerned with the Augsburg Confession and printed copies of the Confession were given to each person who attended.

On the way home from church, one of the young women who had been at the meeting was attacked by a big burly man. Trying to protect herself, she raised her hand as if to strike him or push him away. In this hand she held her copy of the Augsburg Confession.

SUDDENLY THE MAN stopped dead in his tracks, his eyes fixed on the little book. "You've just come from church!" he exclaimed with fear in his voice.

With equal fear, the young woman tremblingly said that she had. Thereupon the attacker turned and ran down the street.

Needless to say, there has been a run on copies of the Augsburg Confession at the church. We're not sure of exactly what it proves, except that the Augsburg Confession still packs a pretty good punch.

—MATTHEW L. WINTER

The LUTHERAN

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COVER PICTURE. St. John's Church, Richmond, Virginia, where Patrick Henry made his famous "Give Me Liberty or Give Me Death" speech in which he urged Virginia to take up arms.

THE CHURCH IN THE NEW

Hungary's Lutherans hold gains

As millions of Americans went about Christmas preparations, concern over the fate of Lutheran leaders in Hungary still clouded the picture. News reports from Budapest were chiefly channeled through Vienna, where rumor mixed with fact. The impotence of the Hungarian puppet government of Premier Janos Kadar and the military rule by Russian troops prevented any normal activity in Hungary's cities. Refugees fleeing into Austria brought word of mass deportations of young patriots and of a continuing general strike that paralyzed an entire country.

As late as Nov. 21, however, responsible reports from the Hungarian capital said that Hungarian Lutherans had been able to maintain their recently won independence even under the Kadar government. Bishop Lajos Ordass retained his post as head of the church, while the Communist-sponsored Bishops Dezsery and Veto were still on "leave of absence." Bishop Zoltan Turöczy was restored to his post as head of the northern diocese. He had in 1945 been sentenced to 10 years in prison for anti-government activities, was pardoned but dismissed from office in 1951.

Ordass still safe

Observers expected that the Hungarian government would keep hands off the church for a while because of its troubles in other fields. A hastily convened Lutheran assembly on Nov. 3 had legalized the appointment of Bishop Ordass, accepted the resignations of the Communist-sponsored bishops. Lay inspectors and superintendents of the Lutheran and Reformed churches who had been

installed by the Red regimes were reported to have resigned. Erno M., general superintendent of the Lutheran Church under the Reds, was reported to have fled into Austria.

In a letter received in New York Nov. 24 by Dr. Franklin Clark Fry, president, Bishop Ordass reported that he and his family were safe and that he was free to conduct the affairs of the church. Services of worship are being held without interference and people can again visit in hospitals and give religious instruction to children, the bishop said.

A German dispatch said that the Hungarian Reformed Church had also been able to clean house and cast out of office Red-appointed leaders. An assembly of Reformed clergy met at Budapest in November, declared the abdication of Bishop Ladislaus Ravasz as head of the Reformed church in 1948 illegal and asked him to resume his former position.

Refugees get sympathy and aid

Observing hastily set-up programs to aid Hungarian refugees reaching Vienna, U.S. Rep. Francis Walter of Pennsylvania, chairman of the House Immigration Committee, said that the program to receive 5,000 into the U.S. was small. He suggested that about 175,000 of those fleeing the Red military forces should find new homes in America.

Planes brought an advance guard of a few hundred refugees to New Jersey's Camp Kilmer, while Austrian authorities reported that more than 60,000 had fled that country and were posing a great problem. Protestant churches in Austria, acting with the World Council of Churches and the Lutheran World Federation,



HUNGARIAN REFUGEE FAMILY
They fled into Austria

ordinated plan, designated Hungarian-making pastors to organize relief and are pastoral care.

Throughout the free world, church groups mobilized to provide gifts of food, medical supplies, clothing and cash for new refugees' needs. Lutheran Refugee Service and other church-sponsored refugee agencies put into motion machinery to provide for Hungarians who might be assigned to their jurisdiction.

Bishops express indignation

"Tragic international events" have caused "outrage, misgivings and perplexity," the House of Bishops of the Protestant Episcopal Church said in a pastoral letter issued at their annual meeting. The bishops expressed outrage "at the senseless slaughter and enslavement of the Hungarian people," had misgivings over the unilateral action in the Middle East and were perplexed to find a solution to the Middle East crisis "that will not lead to total war."

The "immediate duties" of Episcopalians are to alleviate the "enormous suffering of the brave Hungarian people" through their gifts, to support the United Nations "by expressing our concern that effective power be given to that body" and to remember "that our racial divisions and misunderstandings at home are part of the same sad story of division which we see on the international scene."

The bishops' letter was approved unanimously after an earlier statement had been turned down because it was too vague and failed to strike a proper note of urgency.

Missions gain native leadership

Major U.S. Protestant denominations have increased their spending for foreign missions by about 60 per cent in the past four years, but the number of missionary personnel overseas has not increased in proportion. This disclosure was made by the Missionary Research Library of New York's Union Seminary after a survey of 213 mission agencies. The library is maintained jointly by the seminary and the NCC Foreign Missions Division.

Mission leaders are pleased with this trend, the survey found. They believe it indicates considerable progress toward their goal of passing administrative power in mission fields into the hands of native churchmen.

From 1952 to 1956 the number of missionary personnel from the U.S. and Canada rose from 18,576 to 23,432, the survey found. The bulk of this increase came from small evangelical groups and only 631 from NCC bodies. In the same period, the total force of Protestant missionaries in the field from all countries declined from 35,533 to 34,692. Mission agencies reported a 1955 income of \$130 million.

While American dollars are still paying

much of the cost for mission work, indigenous churches are taking more responsibility, especially in evangelism, the survey found. Many native leaders are being trained in the U.S., then return to their own lands.

Iowa sends clergyman to Congress

For more than one week after the Nov. 6 election the result was in doubt in one rural congressional district in Iowa. When the ballots were finally certified, a 32-year-old minister was found to have unseated the incumbent congressman by a margin of only 227 votes out of more than 75,000 cast in the district. It marked the first time the district had ever elected a nominee of the Democratic party.

The Rev. D. Merwin Coad, pastor of First Christian Church, Boone, will in January succeed Rep. James I. Dolliver in Washington. He will be the youngest member of the new House and one of two clerical members. The other clergyman to win election was the Rev. Dr. Adam Clayton Powell, pastor of New York's Abyssinian Baptist Church, who was named to his eighth term. A Democrat, Dr. Powell has crossed party lines to support the re-election of President Eisenhower.

Mr. Coad has been pastor of the 1,200-member church in Boone since 1951. His parsonage stands only one block from the birthplace of Mrs. Eisenhower. His campaign was waged chiefly on agricultural issues, on the premise that "agriculture, politics and the people's welfare are inseparable in Iowa."

Paulus named to UN delegation

Dr. T. S. Paulus, principal of Andhra Christian College in Guntur and lay leader of the Andhra Evangelical Lutheran Church which is affiliated with the ULCA, was appointed last month by the Indian government as a member of



INDIAN DELEGATE TO UN
Dr. T. S. Paulus

India's delegation to the United Nations. He took up his duties in New York last month's end.

Dr. Paulus became the second Andhra Christian College representative on the India delegation. Serving also is K. Ragamaiah, president of the Andhra Christian College alumni.

The mission will be Dr. Paulus' first to the U.S. He was a delegate to the 1948 ULCA convention at Philadelphia and two years ago represented the Indian generation of Evangelical Lutheran Churches in India at the Evanston Assembly of the World Council of Churches. A son of a Lutheran pastor, he was for many years secretary of the Andhra Christian College. In 1949 he was named head of the college, where he had served on the faculty since 1925. The honorary title of *Saheb* was conferred on him in 1947 by the British Crown in recognition of his service to the people of India.

exemption protested

brandy-making, baking, operation of stations and other commercial activities conducted by religious groups could not be tax-exempt, a House Ways and Means subcommittee was told in Washington last month.

Roman Catholics and Mormons are giving "extra legal and unintended tax benefits," Paul Blanshard said, and this "favoritism" is costing the government "several million dollars a year." Because of their tie-in with religious groups, such commercial projects are exempted from normal income taxes, the answer for Protestants and Other Americans United for Separation of Church and State declared. Seconding his protest was the Rev. James M. Hutchinson, representative of the American Human-Society.

Singled out for criticism were the Christian Brothers distillery, operated in California by a Roman Catholic order and a radio station in New Orleans connected by Loyola University. Other Americans "should not be expected to pay an indirect subsidy to religion as the result of governmental timidity in the tax field," Mr. Hutchinson declared. He said that Protestant and Jewish institutions which are not technically classed as churches are placed at a disadvantage "at the same time the government allows brandy-making to masquerade as a church activity."

The congressional group was holding hearings on proposals for closing tax loopholes and correcting inequities resulting from the 1954 overhaul of the U. S. internal revenue code.

Melish draws bishop's fire

Rocking Long Island's Episcopal diocese for ten years has been the controversy between Bishop James P. De Wolfe

and the Rev. William Howard Melish, supply priest at Holy Trinity Church in Brooklyn. Mr. Melish's left-wing views and low-church leanings had led to various flare-ups. Early this year the bishop "installed" a new rector for Holy Trinity, but in September Mr. Melish won a court fight to continue as spiritual leader of the congregation.

Last month Mr. Melish addressed a rally of the National Council for American-Soviet Friendship which celebrated the 39th anniversary of the founding of the Soviet Union. Bishop De Wolfe promptly lashed out against him in a statement which called attention to "savage brutality" and "ruthless butchery" of Soviet troops in Hungary. "I am especially shocked that one of my own clergy should . . . associate himself with the atheistic Communists and by his presence on their platform compromise his ordination vows," said the bishop. "The action of this one supply priest has brought scandal and disgrace to this diocese and serious unrest among Christian people everywhere."

Saying that "in no way did I defend the Hungarian tragedy, which I thoroughly deprecated," Mr. Melish demanded a "public retraction" from the bishop. He added that members of the vestry of Holy Trinity "unanimously endorsed" his sentiments.

Rumanian churches reported flourishing

Strict government control over church life in Rumania has not hindered its activity, a five-man delegation from the Lutheran Church of Denmark reported after an 18-day visit to the Red satellite land.

Sweeping changes have been made in administration of the Orthodox Church, to which 14 million of Rumania's 18 million people belong, the visitors said.

Large landholdings of the church have been taken over by the state. Religious instruction is no longer given in the public schools.

Priests may not deal with political subjects in their sermons, but more sermons are being preached than formerly and the educational level of the priesthood has been raised. Church attendance is good and includes many young people. Religious education of youth is freely conducted in the churches.

The delegation also visited a Lutheran church in the German-speaking area of Rumania. They found the Lutherans enjoying greater freedom than when they were subject to heavy pressure from the Orthodox Church.

Heading the delegation was Bishop Skat Hoffmeyer of Aarhus. Other members were Dean Alf Johansen of Salling, the Rev. Svend Borregard of Copenhagen, the Rev. Poul Hansen of Ryslinge, and the Rev. Mogens Zeuthen, secretary for Eastern European Minority Churches of the Lutheran World Federation.

Chain stores agree to Sunday closing

For eight years church groups in Dayton, Ohio, had been battling against Sunday business. An independent grocery supermarket remained open on Sundays, finally compelled chain stores to open also to meet the competition. Moral pressure, pickets and court injunctions to compel Sunday closing had been tried by labor leaders, the Church Federation of Greater Dayton, and Roman Catholic authorities.

Last week the Albers, Kroger and Liberal chains, which operate about 50 stores in the Dayton area, jointly announced that they would close on Sundays "in the best interests of the community." Of the two other chains in the

area, A & P had never been open Sunday trade and Gershow's had closed after only one Sunday of operation.

"Unlimited Sunday openings of stores . . . is an evil which could destroy the traditional observance of day and therefore would undermine an important and worthwhile phase of community life," the three chains said in a statement announcing their new policy. They added, "We hope that interested parties who have worked with us in opposing Sunday business will not let up, but will apply even more energy to finish the

Says Protestants disguise selves

"Some Protestant ministers" disguise themselves as Roman Catholic priests to win over Mexicans who come to the United States to work, charged the Rev. Joseph Cravens, field representative of the Roman Catholic Bishops' Committee for Spanish-Speaking.

In various places in Indiana, Wisconsin and Minnesota "Protestant ministers" have met 'braceros' disguised as Catholic priests. As is their custom, the 'braceros' kissed the hands of these ministers, believing them to be priests, and were given printed material that is violently anti-Catholic," the priest's report said.

In New York, Miss Edith Lowry of the NCC's Home Missions Division, which directs the council's ministry to migrants, said her agency had never heard of Protestants disguising themselves as Roman Catholics. Since many Protestant clergymen normally wear clerical garb, they might in some cases be mistaken for priests, she added.

Offerings gained in 1955

Average contributions of members of 50 Protestant and Eastern Orthodox churches in the U.S. in 1955 was \$5.50 per year for all purposes. This represented an 8 per cent gain over 1954.



"CHRIST OF THE CITY" PAINTING ADORNS NEW CHURCH CENTER
Heroic mural by Harry Anderson is in Adventist recreation and education building recently opened at Times Square, New York City, to provide a "Christian witness."

According to statistics compiled by the National Council of Churches' Department of Stewardship and Benevolence. Similar figures for six Canadian bodies revealed an average of \$43.07, also an 8 per cent gain.

Nearly 81 per cent of the gifts of members went for local congregational expenses, a slightly higher proportion than previous years. The other 19 per cent went for benevolence or other general church causes.

Biggest givers were the Seventh-day Adventists who regained the lead after having been topped last year by the Wesleyan Methodists. Average Adventist's contribution was \$194.12. Free Methodists came next with \$193.45 and Wesleyan Methodists were third with \$183.70. United Lutherans ranked 29th among the 56 U.S. and Canadian denominations

with a \$53.46 average. The ULCA had been 32nd in 1954.

Huge exhibit planned

Most complete exhibit ever built of "what Lutherans believe and do" is planned for the LWF assembly in Minneapolis next August, Chairman Albert E. Anderson of the exhibit committee told an arrangements committee meeting last month. Material from all over the world will interpret the work of the LWF's 56 member bodies. The 30,000-square-foot exhibit will fill the entire lower level of the Minneapolis civic auditorium where sessions will be held.

Exhibit areas will depict work of missions, education, publications, stewardship, evangelism, welfare, church music and religious art as developed by the Lutherans of 29 countries.

WASHINGTON

By ROBERT VAN DEUSEN



HOUSING EXEMPTION FOR MINISTERS

THE REVISED TAX LAW passed by Congress in 1954 gave a special housing exemption to ministers. The new law reads:

"In the case of a minister of the gospel, gross income does not include: 1) The rental value of a home furnished to him as part of his compensation; or 2) The rental allowance paid to him as part of his compensation, to the extent used by him to rent or provide a home."

For over two years ministers waited for regulations to be issued by the Internal Revenue Service, spelling out what types of expenditure could be included in the exemption. District Directors of Internal Revenue were in the dark as to the exact application of the new law. Ministers had to guess at details in making out income tax reports.

At long last, the regulations have been issued in tentative form. They appeared in the *Federal Register* of Nov. 15, 1956, as proposed rules for the administration of the law.

Rules

THE SUBSTANCE of the new rules may be summarized as follows:

1. Rental allowance may be used (a) for rent of a home, (b) for purchase of a home, and (c) for expenses directly related to providing a home. Examples of what may be included in the two latter categories are not given in the regulations. In a ruling given last year to the

National Council of Churches, it stated that the down payment on a home principal and interest on a mortgage, taxes, repairs, garage rent, fuel, and utilities may be included up to the amount of the rental allowance.

2. If a church which provides a parsonage for its pastor also has in its budget a housing expense allowance which the pastor pays for fuel and utilities, the amount of these expenses may be excluded from taxable income, up to the amount of the budget item.

3. If the full amount of the rental allowance or housing expense allowance is not actually spent by the minister, he must report the unspent balance as part of his taxable income.

4. Contrary to previous information, ministers who are employed as chaplains in government institutions (hospitals, prisons, etc.) at the federal, state, or local level, are eligible for exclusion of housing expense from taxable income if the employing agency provides a housing allowance. Ministers in this category, however, are not eligible for Social Security. Chaplains in the armed forces are not eligible for either housing expense exemption or Social Security as ministers, their status being that of commissioned officers.

5. With the exception of chaplains in government institutions as noted above, the same standards of eligibility are used for Social Security coverage and for housing exemption. Detailed regulations appeared in the *Internal Revenue Bulletin* of Aug. 27, 1956, which dealt with ministers in administrative and educational work, those performing religious functions outside a church setting, and those performing non-religious functions by assignment of church authorities. These regulations will be discussed in this page next week.

"PRACTICES such as the buying of votes, corruption of the electoral law, threats of reprisal against those who do not support the 'right party,' false oaths, substitution of persons, bribery of election officials, seem to become normal elements of our social life in time of elections." Statements like that can be expected from disgruntled candidates who have been defeated at the polls. But when they are made by two Roman Catholic priests about conditions in Quebec, they make headlines.

THE TWO PRIESTS are on the faculty of Laval University. They publish a mimeographed monthly which is circulated among their fellow clergymen. In a recent issue they dealt at length with election practices. They claimed no inside information for their charges—only what they made them because "few people seem to be shocked by all this." Claiming that similar methods used in communist countries would "outrage our good people and stir the zeal of our Catholic journalists," they show how people do not resist the offer to buy their ballots but even offer to sell them.

"One is paid in these ways: roof repairs, hospital bills, confinements, promises of generous contracts, etc.—not to mention the parade of refrigerators and television sets. In a poor working-class district, there was evidence of the practical sense; it was hundreds of pairs of shoes that went to recompense political conviction."

What disturbs the writers so much is the fact that these things are so general, even among good Catholics. They lament that "the majority of these people are going to continue to say the familiar prayer, watch over their children's mod-

esty, denounce the false actions of the Witnesses of Jehovah. They almost never accuse themselves of failing in the virtue of justice."

THE CLERGY, TOO, come in for their share of blame. Pointing out that some priests take direct part in election campaigns, the article cites the case of at least one parish pastor who spoke from his pulpit in favor of a candidate, and apparently even went into the homes to solicit votes for him. Another is cited as telling his congregation: "Before going to vote, don't forget to look at our fine new school!"

While the writers are hard in their condemnation of the political parties, they are even harder on their own church.

"No doubt the self-righteous will be astonished by such affirmations. Those for whom morality is restricted almost entirely to the problem of shorts, sundresses, and the Padlock Law will find our ideas very bold. But a Christian morality which holds charity, truth, and justice to be fundamentals of social life . . . cannot remain unmoved before the state of affairs now become evident . . .

"What makes a Christian country is not primarily the number of churches, the pious statements of politicians, the apparent political and temporal influence of the church, or 'good relations' between church and state. It is primarily the respect for truth, belief in justice, integrity of conscience, and respect for freedom."

Other French-Canadian Catholics who have dared to speak boldly against church or government have been removed from office. But these two priests still hold their faculty posts.

—NORMAN BERNER

RUN FOR YOUR LIFE!



Hungarian patriots—men, women, and children—fled to safety in Austria as Reds invaded their homeland. Churches are trying to help this new crop of refugees find homes in the free world

IT IS A TERRIBLY old-looking building, this Evangelical Home in Weidling near Vienna—huge, yellow-grey construction which obviously needs repair. However, the children who spend their summer vacations there, near the beautiful Vienna Woods, don't much care about the looks so long as they have understanding "house mothers" to comfort them and lots of room in which to play.

By JEAN OLSON

of Lutheran World Federation staff in Geneva. Miss Olson was in Hungary Oct. 31 with convoy taking relief supplies to "freedom fighters."

Under ordinary conditions, the building would be empty in the winter. A few people these days are living under "ordinary conditions" and so one wing of the old home was opened and occupants moved in—refugees from Hungary, 29 of them—16 children, nine men and four women. One young couple brought a two-month-old baby which they pushed in a carriage many miles from their Hungarian home across the border into free Austria. This carriage looked a bit road-worn but was more than most refugee couples with babies had, and was therefore a prized possession.

UNDER ORDINARY conditions, Sister Magdalena Hellerman would spend November working, as usual, in a children's home run by the Bavarian Lutheran church in Germany. But as the stream of frightened refugees entered Austria, she could not stay in Bavaria when her knowledge of Hungarian could be used to help the refugees. Besides, only two years ago she herself had been a refugee when she left Yugoslavia after years of persecution. She knew what it was like to flee, to live in a camp, and suffer the anxiety of not knowing what to do or where to go. She took a month's "vacation" from her work and left for Vienna.

Dressed in her long, gray deaconess uniform, with a large white apron and starched white cap, Sister Magdalena and her confident friendly manner provided a sort of stability to the home life and relief from the chaos which had enveloped the refugees for the past few weeks.

The men were going to be interviewed tomorrow. Shaving sets had been ordered. Basins in which to wash the babies were on the way. And Hilfswerk, relief agency of the Austrian Lutheran Church, had promised to get the refugees underclothing in addition to the overcoats, shoes, and sweaters already sent.

Things were improving. The thoughtfulness of a local schoolteacher who had asked his children to contribute their old clothing to the Hungarians was also much appreciated.

THE WEIDLING HOME is one of five Protestant homes in Austria being used for refugee housing during the emergency period. All relief agencies were trying to prevent the need for these people to live in large camps where the depressing and crowded conditions ferment moral decay. The refugees are invited to re-



Austrians and an American, Rev. Theodore Hartig (right), helped in conveying LWA relief supplies into Hungary in November

main in the homes until they can be integrated or moved to another country, as they wish.

The flood of 15,000 refugees into Austria has brought with it much tragedy which weighs on the hearts of the Austrians and the whole Western world. The pitiful sight of women searching the faces of each new arrival in camp for lost loved ones and of brave "Freedom Fighters" forced to give up their struggle for liberty and flee before overwhelming odds is not pleasant to see. But along with the refugees coming to Austria—an estimated 1,000 per day—thousands of tons of help are coming too, and thousands of offers of aid of all kinds fill letters, telephones, telegrams and radio broadcasts. Everyone wants to help.

Evangelical Hilfswerk, which has been channeling Hungarian refugee relief from most of the Protestant churches, reported Nov. 8 that more than \$60,000 worth of food, clothing, medicines, and money had been received, particularly from the Lutheran World Federation, World Council of Churches, German and Swiss church relief agencies. Further shipments and checks were arriving daily, even



THERE ARE 4,500 HUNGARIAN REFUGEES QUARTERED IN THIS AUSTRIAN CAMP
Emergency housing at Camp Traiskirchen

small sums such as the \$250 contributed by the Women's Guild of the American Church in Geneva. Church workers in Vienna bought much-needed paper diapers with this sum, which were brought to a camp of 4,500 persons where mothers had no opportunity to wash out diapers before being sent to other areas.

AND THE WONDERFUL AUSTRIANS! How they responded to this emergency! Special church collections were taken and parsonages left open for gifts which arrived in numbers beyond estimation even from poor districts. People collected food and clothing from door to door and brought packages to the Hilfswerk office in Vienna.

The story of Wiener Neustadt should be told. This little city south of Vienna had been notified by the Austrian government last week to expect 1,000 refugees in three days who were to be housed in the former Russian barracks. This barracks was without gas, light, or running water. The townspeople swarmed to help, and installed all this material

themselves. They also diverted a shipment of beds from their own hospital and used them in the barracks.

All was sparkling clean when the refugees arrived. The city did not have enough money to pay its employees afterward, but went into debt without complaint. Many benefit concerts and sports events have also been held to raise money.

BESIDES the responses from countries and churches sending aid into Austria what has been most heartening has been the offers from other nations to accept refugees for resettlement. Switzerland took 1,000 the first week, with Holland, France and Belgium right on her heels. Sweden, Portugal, England and America have also offered room. Registration is now progressing for sending those who wish to be moved as quickly as possible.

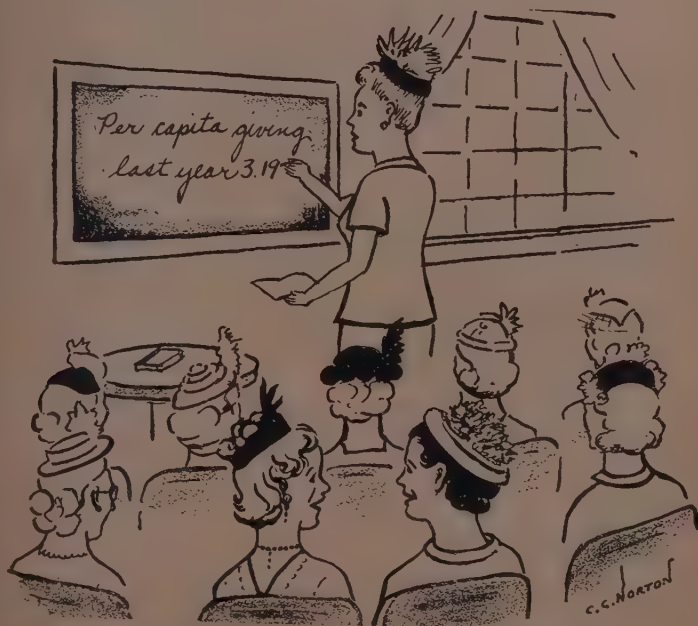
The church resettlement agencies in all these countries are being asked to help these people find jobs and homes when they arrive—a task which will not be easy. Hungarian-speaking refugees

all ages and talents will be included. Some are former Communist Party members who tore up their cards when the mark for freedom touched off the revolution. They'll need to be welcomed, understood, and helped. They're hoping the hearty invitations will not be followed by icy stares or keep-your-distance attitudes.

AND THERE is something else they will be looking for. Some 600 students and professors and teachers from the University of Oedenburg (Sopron), Hungary, just over the Austrian border, fled

together into neutral Austria when the Russian tanks threatened to surround them. They announced that they wanted to re-establish the university in the free West. Offers of aid for this project were received from all over the world. They need not worry about getting a school or books or scholarship or housing. When asked if there was anything else that could be done for them, one Protestant assistant professor replied:

"Yes, please help us so that we can really celebrate Christmas openly with holy communion and hymn singing again. We could not for so many years."



"At least I gave more than Per Capita, whoever she is"

Going to Sunday School on a Train

"Wild West" village at California tourist town is among the unusual places where a mission congregation worships

BUENA PARK, CALIFORNIA—ever hear of it? Well, then, how about Knott's Berry Farm? If you have traveled to southern California you may have visited

Today the community which surrounds the farm is growing rapidly. In this suburb of Los Angeles, where there were 5,000 persons in 1950, today there are



this top tourist attraction. And this is Buena Park.

Here you experience the exciting life of the California gold rush. You can pan for gold, ride an old-time stagecoach, join a campfire group at an overnight stop of a pioneer wagon train. It's called "Ghost Town" and it is part of the attraction that lures a million and a half people a year to Knott's Berry Farm.

23,000, and an estimated 40,000 in another two years. Schools are on half-day sessions. New shopping centers are being constructed. And a United Lutheran mission congregation takes its place in the community.

Many mission congregations of the United Lutheran Church hold their services in peculiar places. Some meet in firehalls, others in club rooms, but none has a more unusual background than the mission in Buena Park.

By HOWELL S. FOSTER



Classroom is old-style parlor car

THIS BRINGS us back to Knott's Berry Farm. Pastor Howell S. Foster, the mission developer, talked with Mr. Walter Knott and arranged for the congregation to hold services in an old country-style church on the grounds of the Berry Farm. The church, titled "The Church of Reflections," since it stands beside a lake, was purchased by Mr. Knott in Downey, California, where it was to be torn down. Mr. Knott's original intent was to have a place of worship for his employees. Since the mission congregation was in need of temporary quarters, he agreed to let Pastor Foster use it. So "The Church of Reflections" is more than "just for show." The mission holds services at 9:30 and 10 A.M. each Sunday morning, and at 11:15 A.M. Pastor Foster conducts a half-hour service for employees and guests of Knott's Berry Farm.

FIRST CHURCH SERVICE for this mission was in October, 1955, with 126 persons attending. Everything seemed to be progressing well. Then came the time to organize the Sunday church school. But where to put over 100 children?

Again Mr. Knott came to the rescue. Across the stagecoach tracks stood the

Ghost Town and Calico Railway—the only narrow-gauge railroad in the country in operation the year round. Now every Sunday morning over 150 boys and girls climb the coaches of this train to sit where outlaws and men of wealth and importance once sat.

The congregation grew rapidly. Into this expanding area of Buena Park moved painters, plumbers, construction men of all types who are employed in the building boom in southern California. Also executives, white-collar workers—and all with large families. The church found itself in Buena Park right at the beginning of this boom. Attendance soon passed 200.

It seemed natural for many of the families employed at Knott's Berry Farm to have an interest in this mission. "Buffalo Bill" (the Berry Farm version) was interested in finding a church home for his family. After receiving instruction, he was baptized along with his family.

"Buffalo Bill" was baptized





"Church of Reflections" is alongside lake on Knott's Berry Farm

ON MARCH 18, 1956, the mission was organized as the Lutheran Church of the Good Shepherd. There were 98 confirmed charter members and 195 baptized members at the time of organization. Then the real work of witnessing to God's Word in this rapidly growing community began. Men, women, boys and girls have become missionaries in the truest sense of the word. By autumn

the congregation's baptized members reached 300.

Some of these days a church site will be purchased and a building constructed for the Church of the Good Shepherd. Until then the railway cars will be used for the Sunday school (the train station is now also used for classes), and services will be held each week in "The Church of Reflections."



AN AMERICAN TRAVELING in Syria became acquainted with a shepherd. Each morning, he noticed the shepherd carrying food to the sheep. The traveler followed him one morning and found that he was taking the food to one sheep that had a broken leg. As he looked at the animal, he said to the shepherd, "How did the sheep break its leg? Did it meet with an accident—fall into a hole, or did some animal break the leg?" "No," said the shepherd, "I broke this sheep's leg myself." "You broke it yourself?" queried the surprised traveler. "Yes. You see, this is a wayward sheep; it would not stay with the flock, but would lead the other sheep astray. Then it would not let me get near it. I could not approach it, and so I had to break the sheep's leg that it might allow me, day by day, to feed it. In doing this, it will get to know me as its shepherd, trust me as its guide, and keep with the flock."

—ROBERT B. MUNGER in *What Jesus Says* (Revell)

Shepherd of Silver Spring

FRANK VAN DER LINDEN

There are 4,300 United Lutheran pastors, but probably only one is the grandson of a Syrian shepherd who tended his flocks in the Middle East

IT IS A long distance from the war-torn Middle East to the quiet of a Lutheran pastor's study in suburban Washington.

No echo of the gunfire in Israel and Egypt, or the rumors of war in Syria, Lebanon, and Jordan, can be heard in peaceful Silver Spring, Maryland.

Yet the pastor of St. Luke Church is conscious of his close relation with the people of the troubled Middle East. He can see a village street in Lebanon where a peasant woman is crawling on her hands and knees and performing acts of devotion on her way to the village church. She prays for her son who is ill with a fever and is asking God to perform a miracle.

The peasant woman was his grandmother, and, says the Rev. Raymond Shaheen, "I feel that whatever spiritual insights I may have had in the ministry have come to me through the faith of my grandmother."

THE MINISTER can visualize another Middle Eastern scene: It is night, in the harbor of Beirut, Lebanon. A steamer is moving slowly from the pier, and heading out into the dark blue Mediterranean, bound for America.

On the deck stands a boy of eighteen, an ambitious youth who hopes to make his fortune in America and is taking a last look at the Old World. As he looks back at the hills of Lebanon, he sees a gleam of light moving back and forth against the darkness. The light comes from a torch which his mother has made



PASTOR RAYMOND SHAHEEN

by dipping a cedar beam in oil and igniting it. She is waving this beacon in farewell to her son, whom she will never see again.

The youth, Eli Shaheen, came to the United States in 1902, knowing hardly a word of English, and began peddling notions. The first two hundred dollars he earned in his trade he sent back to the old homeland. He advanced to selling linens and rugs, and today he is a prosperous Oriental rug merchant in Montoursville, Pennsylvania.

ELI, OF THE Syrian Orthodox faith, and his wife, Ida, a Roman Catholic, were living in Williamsport, Pennsylvania, when their son, Raymond, was born May 9, 1915. They became Lutherans partly because their neighbors invited them to the Lutheran church. Raymond, when a year and a half old, was baptized in Bethany Lutheran Church at Montoursville.

As a boy, Raymond enjoyed the church activities, especially Luther League. He spent three "wonderful" summer vacations at Camp Nawakwa, the Lutheran retreat near Gettysburg. In high school, he starred on the debating team and there was a time when he aspired to become a lawyer.

But one day, when he was a sophomore of about sixteen, his pastor, the Rev. O. E. Sunday, happened to meet him on the stairway. "If you'd ever like to be a minister," he told the boy, "talk to me about it."

"From that time on there was never any question in my mind," Shaheen declares. "I knew that God had called me to his work."

IN HIS SENIOR YEAR at Susquehanna University, where he received his A.B. in 1937, Shaheen was invited by the pastor, the Rev. R. G. Bannen, to help conduct Sunday services at Messiah's Lutheran Church at South Williamsport, Pa. During Shaheen's first week as a student at Gettysburg Seminary, the elderly pastor fell ill and the youthful assistant was called to substitute for him.

When the pastor died in 1939, Shaheen was called to become pastor. Thus, at 25, just out of seminary, he took charge of one of the largest Lutheran churches in Lycoming county.

Shaheen received his B.D. degree at Gettysburg May 10, 1940; he was or-



MESSIAH'S CHURCH—BETHLEHEM

dained on the twenty-second, and ten days later married his college sweetheart Miss Winifred Heim. She, incidentally, was a Baptist. "I had spoken in the church, where she sang in the choir, and I courted her all through college," he recalls. They have two sons, David, 10, and Jon, 10.

MESSIAH'S 1,100 members were chiefly people who worked in the textile, wood working, and other factories of the area. They were accustomed to a rather simple type of worship service, and the budget much smaller than those of comparable congregations. Some members were proud of the fact that they refused to use the official liturgy of the United Lutheran Church. They thought the simplicity brought in communicants who might otherwise stay away.

Shaheen, however, believes that "the church conducts itself with dignity, the Gospel is preached, anybody should feel at home.

"There is nothing wrong with the liturgy," he said. "It is the pastor's duty to set the pace and sound the keynote. If he is friendly, the church reflects friendliness. If he is on fire with



AND AFTER THE REMODELING

spel, the whole church is warmed by zeal. When the Gospel comes alive, the heart and soul of the preacher, form and liturgy take on a deeper meaning."

Shaheen introduced the Common Service Book. A cross was put on the altar, choirs were vested, and the minister himself wore ecclesiastical vestment.

Shaheen developed a full-time ministry of music with six choirs and 140 participants. He began a children's church, in which the youngsters conducted their own services and had their own deacons, ushers, and collection envelopes.

THE MINISTER also showed his congregation the joy of giving. For twenty years Messiah's had not met its benevolence apportionment, and its current expense account was running in the red. Shaheen challenged his people to meet their obligations. In the first year meter duplex envelopes were introduced, the offering rose by four thousand dollars. The annual budget grew, eventually, from \$11,000 to \$50,000.

Membership rose steadily, by about a hundred per year, and the congrega-

tion soon needed larger facilities. Messiah's completely renovated its church interior, bought a parish house, added "the Little Chapel of the Good Shepherd" for the children's services, and erected an educational building.

"It was amazing," Shaheen recalls, "that this congregation which had not met its financial goals in the 1930's financed a \$250,000 educational building, and in three years, 1952-54, paid half of this sum in cash."

SHAHEEN DISCLAIMS the credit for the growth of this congregation. "The people will follow the right path if it is pointed out to them," he says. "I had roots in that church, having been the student assistant and acting pastor in my seminary days, and I explained each change to the members so that they could adopt it as their own, and not as some innovation handed down from on high by the pastor."

Looking back at his early years, the minister is amazed that he had the temerity to propose such drastic changes. He was young, he says, and "didn't know there were some things that couldn't be done."

"Those were marvelous years," he says, "a glorious experience. I never had an unhappy day, although I had some hard ones. Then, about a year ago, came the call to Silver Spring. I felt this one was the Lord's call. Why? I can't tell you."

St. Luke Church is itself remarkable. Founded as a mission in 1940, it has spurted upward with the mushroom growth of Silver Spring, one of the many "bedroom" suburbs on the fringe of the national capital. Most of its inhabitants commute to work in Washington while their home and church life are centered in Maryland.

IT IS A CHALLENGE for the church to keep pace with the needs of an ever-increasing membership, and the pastor is adapting several of his South Williamsport techniques to Silver Spring.

There are three services each Sunday, at 8:30, 9:30 and 11; double Sunday schools, at 9:30 and 11; a full-time choir-master and organist, a director of Christian education, and a student assistant from Gettysburg Seminary.

"But," the minister emphasizes, "I take no pride in being an administrator, a promoter, or a preacher. I am, first of all, a shepherd for my flock."

Although it is a long way from the Middle East to the Washington suburbs, Pastor Shaheen feels he has something in common with the shepherds who are familiar figures in his father's homeland. The pastor visited Lebanon in 1953, as assistant leader of a group touring the Holy Land, Egypt, and other countries of the eastern Mediterranean. He realized, then, the almost hopeless problem of bringing about peace between the Arabs and the Israelis in a situation where, he says, "reason is forgotten and everything is ruled by emotion."

Each night on the trip to the Middle East the pastor sent home a letter to his sons, describing the events of the day. From Beirut, Lebanon, he wrote:

"Dear David and Jon:

"With only a scrap of paper in my hand, a paper you will remember that Grandpa Shaheen gave me a number of weeks ago, your Dad found his way this afternoon to the very spot where your great-grandfather lived in this very old land.

"The paper had strange writing on it. You said it looked like 'scribbling,' so I thought Arabic is a series of curved lines. Those funny curves were my guide to the top of a hill, banked by trees and overlooking the very beautiful harbor of the city of Beirut . . .

"As we journeyed some six miles, we saw shepherds with their sheep, and one olive tree after olive tree—a scene which must have been familiar to all men who have dwelt under the Syrian sky for thousands of years.

"Our driver had to inquire at several places until we came to the store house on the hill, with its red-tiled roof. When he made inquiry of the head of the household, using the piece of paper with the name written in Arabic, you should have seen his face light up. Suddenly I knew that I was standing in my father's house.

"We were swamped on every side by the family circle. It was from this village, home, boys, that your grandfather came to the New World when he was eighty years of age.

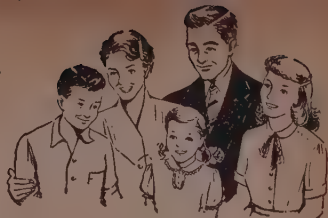
"Now that I have been here I can more easily understand why the farewell greeting of his mother left an unforgettable touch upon him. Remember, he told me how she waved a cedar branch dipped in olive oil against the sky when his steamer sailed from the harbor?

"Tonight I shall walk under the Syrian sky and I shall look from the sea to the hills and, as I do so, I shall see a tower waving back and forth. Its light—symbol of love and devotion—will be for me also a guide and a lamp on whatever journey I shall take."

A HUMBLE FRIEND of the late President Coolidge once asked what he understood friendship to mean. His reply was, "A condition of perfect trust."

—WILLIAM TALIAFERRO THOMPSON in *An Adventure of Love* (Knox)

MENU PLUS



DECEMBER ALWAYS fills me with joy and panic.

I was in that mixed-up state of emotion yesterday as I started toward the church. I had promised to help with the youth banquet during Christmas week and the women wanted to get the menu planned far enough ahead so that we wouldn't have to think about it right at Christmas.

Mrs. Schmidt, smiling as usual, waited for me at the church steps. "Thought you weren't going to serve this year," she teased.

"You know me! I guess I just can't keep out of things. I make all sorts of resolutions about letting someone else have a turn at being a 'wheel.' Then something like this turns up and there I go again."

MRS. SCHMIDT chuckled her way through the heavy oak doors. Once inside the vestibule, however, the quiet of the church swept over us like something you could touch. I felt an impulse to go in and kneel for a minute. I often do but it's usually when I am alone and won't be caught in the act. The floor gave forth little clicking sounds under our feet as we turned toward the stairway leading to the room where the meeting would be held.

But on the brink of the stairs we stopped. Mrs. Schmidt put her hand on my shoulder. "Do you mind going on? I always pause for a little prayer when I come in this way. You go on. I'll be here in a few minutes."

"And if you don't mind, I'll wait with you. For some reason I'm shy about admitting it, but I often come in alone."

The church was empty but without the "shut-up-for-the-week" feeling you get in some places when there isn't a service going on. A light above the altar shone on the cross which gleamed with extra brilliance in the dimness.

Mrs. Schmidt knelt in a pew near the front and I selected one a little distance from her.

I DON'T KNOW what was in her heart, but I know my own was full to overflowing. Never has the Christmas joy been more mixed with pain. Somehow the tragic events that show so clearly the world's sinfulness are almost unbearable in the light of the Christ-child's birth.

Two thousand years of knowing Him—and here we are, still seeking the best deal for ourselves. Still we fear what others will do to us or take from us. Still we hold back corners of our lives where we can play around with selfishness and sin. We worry about big things and about trifles. We spend our efforts on things that do not count.

In the stillness of the church, I wasn't exactly praying. There before the altar I was carrying on another of those conversations with myself. "All right, Connie Melton. If you know so much about sin and redemption and all those things, what, just what, are you doing this afternoon? You're going to a meeting to plan a youth banquet. Now what has that to do with all these high thoughts of yours?"

There will be the usual talk about whether young people want quantity or fancy dishes. Some of the committee will want to splurge on fancy salads. Others will say it's meat and potatoes that count. And who will say anything about the only begotten Son of God—unless you do?"

"But, my goodness, who am I to start preaching to these other people? If they get bogged down in ice cream versus apple pie for dessert, am I any better? I'm feeling pretty good about the pledge Dan and I made last month, but how does it compare with what we're going to spend on Christmas presents? And why should I feel snooty about menus when I've been knee deep in shopping lists for a week?"

"WHO SAID ANYTHING about being better? You're part of the church and so are all the people on the committee. We're all members of one another. And don't try to kid yourself. Until that burnished cross on the altar put it into your head, you were as keen as the next person to discuss food and menus."

The argument was getting heated. It was also getting slightly ridiculous. I sat back quietly, letting the peace of the place seep into my being. "Dear God," I prayed, "help me to keep things in perspective—Thy perspective."

Mrs. Schmidt was rising, the pew in front creaking with the strain of pulling her bulk upright. I rose, too. We smiled at each other and turned to go.

On the stairs, as she felt for footing, my companion put my own thoughts into words. "I need moments like that. Don't you ever get so busy doing the work of the church you begin to think it is your work? And don't you ever get so tangled up in details you forget what you're doing and why?"

"Don't we all? Seems to be the occupational hazard of the busy church worker."

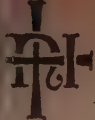
"But do you think all of us feel? Sometimes it's pretty hard to tell a girl working for the church from a girl working for Eastern Star or PTA. I and then I feel I don't say enough—can't really witness to the women I work with. Then I remember they are probably thinking the same things about me. After all, only God knows the real motives for our acts. Look out for that last step—the tread is curved a bit."

"Mercy! I thought you were warning me about my immortal soul! 'That last step' sounded so ominous!"

WE WERE LAUGHING when we approached the committee room door. Pastor Sym was talking to the group, so we clapped hands to our mouths, looked at our apologies as we tiptoed to various places.

"As I was saying," Pastor Sym repeated, quirked an eyebrow over his eyes, "the youngsters may come to eat, but I hope they carry away something more important than food. We want them to have a feeling of belonging, a feeling of belonging in a group that puts the importance of Christ's coming before everything else.—That's where you women can help with more than food. This church dinner for its young members. They are planning a program that will have both fun and serious moments. Knowing you're ready to give the time to help them so graciously will say more to them than many sermons—at least, more than my sermons!"

I almost laughed again. Where had Mrs. Schmidt and I gotten the idea? I had, if not from him and Pastor Itt. Well, if he wanted us to preach a different kind, I for one would try.



WORSHIP NOTEBOOK

First in a series on The Service

ABOVE THE ENTRANCE of a Broadway theater is the huge cardboard cut out of a young man. Legs spread apart, hands clapped about a guitar, scraggly locks falling across his forehead, mouth open singing, he is (so I understand) the nation's teen-age idol. Whenever he sings, we go into ecstasy, boys copy his clothes and his hair-do, and his barbers are begged for a lock of his hair.

Madness? What about the seemingly intelligent adults who a few blocks down Broadway beat their hands together wildly and shouted joyous praise as a young woman recently made her American debut at the Metropolitan opera? What about thousands of hoarse, laughing, crying people who jammed into a large open area to shout their praise of a pitcher who won the World Series? Is this madness too?

BUT ISN'T IT true that there is in everyone of us a desire to recognize greatness to the degree that our actions and our words oftentimes seem a bit ridiculous? Sometimes we are so extreme that we appropriate a word that has no business being used in this way. The lover tells his sweetheart that he "worships" her. Movie stars (male and female), sports heroes, and persons prominent on the world scene are "worshipped" by their devotees.

But worship belongs to none of these, not to Marilyn Monroe, Elvis Presley, Mickey Mantle, not to Marx, Lincoln or Luther, no, not even to the saints or the Virgin Mary. Worship belongs to God, and it is his right alone.

Why is it that our enthusiasm for these "saints" of the theater, the sports

world, of the political arena, reaches greater heights than for the Almighty? Why must we urge people to come to church for worship, while they fight madly to "adore" their heroes and heroines? What's wrong with us, that in the one and only area of life where we ought to experience a rapture which knows no limits we fall so miserably short? What's wrong with our worship?

WE LUTHERANS have high regard for the forms of our worship. Our liturgies are carefully built upon the best of the past, thereby demonstrating our continuation with the church throughout the ages. Hymns are chosen for their soundness of theology, beauty, and adaptability to the American scene.

But worship, for all of the efforts of our scholars, pastors, musicians, and teachers is frequently listless. Some say that there is no warmth in it, no room for spontaneous enthusiasm. The answer, they say, is to adopt the heart-felt-emotional devices of the more fervent sectarian groups. The kind of emotionalism they would like to see in our churches may be enlivening for a time, but in time the ardor cools, and soon it is just another form. Even Billy Graham is discovering this.

On the other hand, there are those who claim that our worship must take on more of the trappings and ceremonies of the Middle Ages. They argue that the church in its worship must appeal not only to the mind and heart, but to all of the senses as well.

It is my opinion that there is more room in Lutheranism for this sort of thing than for the other, particularly if

one considers the traditions out of which our worship life grew. But it must never be forgotten that the mere accumulation of forms and ceremonies, without any vital relationship to the sound evangelical faith which unites us with God, is as shallow and foolish as are the emotional stunts of the Holy-Rollers.

OBVIOUSLY THE PRIMARY CONCERN isn't with externals, of either or any variety. It is necessary that first of all we must give attention to what we say and think in our worship. The form we use must be meaningful. It must be more than words; it must express our hearts and minds accurately, completely, zealously. Only when we have reached this step, can we turn our thoughts to the externals.

I do not mean that we must throw out all of these vestments, furnishings, and gestures, and start in the plainness of a Quaker meeting house. Rather we ought to keep on as we have in the past, but give careful thought and investigation to what we do, how we do it, and what is the result.

Let us take a good look at our worship. For several weeks we shall study the chief act of Christian worship, the Sacrament of the Altar. I call it that because it is reasonably safe to say that the church has done and continues to do nothing else in its worship which has as great significance.

Our so-called "Service" which is in reality a sort of shortened form of the liturgy without the sacrament, is an unfortunate break with a firm Christian tradition. I say this because it destroys the totality of a service which has a definite progression, wherein God's Word is proclaimed to the people and then all receive from him the gift that makes that Word a vital part of their lives. To ob-

serve only the first part without the latter is like inviting a group of people to a house for dinner, extolling to them the virtue of your wife's cooking, describing the delicacies of the menu, permitting them all a view of the garnished table, and then sending them home.

Some may wonder why I speak of the Sacrament of the Altar and not the Lord's Supper or the Holy Communion. The memorial is called by many names, all of them quite valid in Lutheranism, and not one of them is completely accurate. Holy Communion is properly the name given to the gift we receive, and it stresses God's action.

To speak of the Lord's Supper or the Last Supper is better, but is a term to designate a historical action, what Christ did in the upper room. I choose the term Luther uses in the Small Catechism. I like it because it suggests that there is a two-way action: God's great sacramental gift and our response as in thanksgiving we offer to him ourselves at the altar. It has a double meaning in it that helps to stress that in the Lutheran Church the proper place to receive communion is at the altar, not in the pews.

SO WE ARE TO LOOK hard at our church service. It is the intention of the writer to dissect the form, giving a brief historical background, explaining the significance of each part for the worshiper, and suggesting how he and the pastor and musicians in particular may achieve the proper attitude. Where there is honest difference of interpretation and practice he will try to state both sides accurately.

The church has a glorious opportunity today. We are riding the crest of a wave of popular religious sentiment. It is important that the church take advantage of its opportunity.

to be sure, our chief appeal will be the kind of life our neighbors see in Christians. If they can behold in us faith which surmounts the obstacles of life, which endows us with courage to do God's will no matter what, and simply a reliance upon God as a sort of heavenly Sears and Roebuck, the church will benefit and mankind be blessed.

Where then shall we Christians be fed with the food that can make us strong in the spirit, and so bear witness before the world? The answer is in church. Luther said that he was often not so certain, not so strong outside, but in the midst of the assembly of God's people, strengthened by Word and Sacrament, and buttressed by their prayer and devotion, he knew the right. How necessary then that our worship be the all-important, vital, joyous moment with God which saturates all of our life.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

EARL S. RUDISILL



Mother-daughter

QUESTION: A short time ago my wife's mother died. Since that time we have been staying with her mother. Of course, I do not feel as much at home here as I would in my own home. I have several times suggested to Virginia that we ought to return to our home. She replies that since her mother is now alone, and she

is the only child free to help, she is going to stay here. There are three other children, although only one other is living nearby.

Several times I have hinted to Ginny that if she doesn't care to return with me, I'll go home alone and when she is ready she'll know where to find me. She replies that if I love her I will stay with her until she is ready to return. She feels she should stay about six weeks longer, but I doubt whether it will end at that.

The property where Ginny's mother lives is to be sold. Then Ginny wants her to come here and occupy our second-floor apartment rent free. I can't agree to such an arrangement.

REPLY: Ginny is justified in wishing to stay with her mother for a time, for the loneliness of a marriage partner left alone is unspeakable. But the period to be spent with her mother should be limited. Even in the midst of adversity, one must go as far as possible to adjust to the new and hard conditions, and find a way of going forward with life.

Why not enter into an agreement with your wife that both of you will stay for a specific period of time, and then return to your own home? Don't go home without her, for that would prove a new source of irritation. Stay together. When spouses have different preferences, both cannot have their way—there must be compromise, and reasonable people are willing to go half way or further.

When you return to your home, you and your wife should live apart from her mother if that can be arranged. For her to come into your home would probably not work well, since you are already annoyed by the situation. If

she moves into your second-floor apartment she should pay some rent if she is financially able, and she will probably prefer to do so.

Furthermore, any other members of the family who can do so should help to meet the problem. One person should not be asked to carry the whole responsibility unless he is well able to do so and the others are not. Your mother-in-law should try to be self-reliant as long as possible, and not lean on any member of the family unnecessarily.

In such relationships and problems each one needs to be imaginative, patient, and considerate. Who knows just when any one of us may be in need of help or companionship? Go the limit in good will and patience toward Ginny's mother, and do the same to avoid impairment of your devotion to your wife or her love for you. Marital love is a precious thing, to be preserved even at heavy cost of inconvenience and annoyance.

Job and home

QUESTION: For several years, since being discharged from the armed services, I have been driving a cab. I have been making out fairly well, but the hours are very unsuitable for anyone with a family, and there is considerable uncertainty about the work.

An acquaintance has told me I can get a high-paying job in the aircraft industry on the Pacific coast. I have had experience in that kind of work, and the possibility appeals to me. But my wife is opposed to it. She doesn't want to move so far from her childhood home and her parents. I feel that her attitude is wrong, and I have told her so. Shouldn't a wife be allowed to go wherever a man can make out best?

REPLY: The possibility of such a move as you describe is important to the entire family. It would probably be an expensive move. Your wife may feel that you are too impulsive—ready to make a decision before you have found out enough about the project. You really know for certain that there is an opening for a person of your qualifications and background in this particular field.

Have you any information beyond the say-so of your acquaintance? How long have you known him? Does he actually know the facts about employment possibilities? In considering a major move and in making a decision you should have all the available facts. Only in this way can you make a confident decision based on good judgment.

Write the industries involved, get your qualifications and some references, and find out the facts. Write the chamber of commerce. Inquire at the local office of the state department of labor from one or more of our pastors in that area. If the conditions justify, take your wife with you and visit the spot. Make the investigation a joint affair. Taking your wife into confidence and looking into matters carefully may give to both of you a better approach to working out a solution of your problem.

If full information assures new advantages for both of you, your wife will probably be open-minded enough to help weigh the evidence in a fair way. And the likelihood of a favorable attitude will be increased if she can be assured of a reasonable number of visits to the old community. It is generally desirable to investigate the matters over, and work out the problem together to find an answer that will satisfy both of you.

THE LORD'S SUPPER

Guests of God. By John Frederick Jansen. Westminster Press. 109 pages. \$2.

This book is a collection of 21 brief meditations for the Lord's Supper." The author is a Presbyterian clergyman and a professor at Hanover College, Indiana.

The meditations are meant to be "purely devotional." One gathers from the author that being overconcerned about the theology of the Lord's Supper is to be like the Pharisees who "cleansed the outside of the cup." Yet the author's theology stands out clearly: 1) Holy communion is more than a memorial; 2) Jesus is truly present;

All the benefits of Christ's atonement are sealed for us through the Sacrament; The Supper of Christ is the body and blood of Jesus "given and shed . . . for the remission of sins."

The meditations are in lovely and reverent language. Dr. Jansen generously intersperses the meditations with well-chosen poetry and hymn verses. A secondary contribution of this book is in leading the reader to a new appreciation of the illuminating beauty and truth that can be found in the hymns of the church.

Of special interest is the stimulating way the author often uses Old Testament texts in the meditations, such as "So Mephibosheth ate at David's table, like one of the king's sons" (II Sam. 9:11). It's surprising how these Old Testament texts can be related to meditations for the Lord's Supper. If one would read several of these meditations before coming to communion—on a Saturday night, for example—it seems certain that he would more eagerly anticipate going on the morrow to the altar of the Lord to meet the living Christ.

Kittanning, Pa. ROBERT H. THURAU

UNDERSTANDING THE EAST

The Destiny of the Mind: East and West. By William S. Haas. Macmillan. 327 pages. \$6.50. Our contemporary western soul-searching

has had many ramifications. Among them has been a developing interest in the philosophy of history, and a rapprochement between the East and the West. This book attempts to bring these two strands together.

The complete argument, discovered in the appendix—which is the best part of the book, and which might well be read first—is that none of the recent philosophies of history have taken a broad enough base to support an adequate metaphysics of history. It is not Hegel's nation, not Spengler's civilization, not Toynbee's society, but rather "the form of consciousness" which is suggested as alone capable of such a sustaining role. In human history there have been, argues this author, only two such forms, that of the East and that of the West. And, as there can be no others imagined, these two forms, like parallel lines, approach each other at infinity.

The body of the book is taken up with an explanation of the eastern form of consciousness, and a contrast with that of the West. The contribution of the book is to be found in a deeper understanding of the East, as well as, a greater appreciation of both the strength and weaknesses of the West, as seen through the eyes of a westerner steeped in the metaphysics of the East.

Philosophers will deplore the lack of appreciation for their more recent critical techniques. Religionists will be challenged by the interpretation of western religion as separated from philosophy and metaphysics. But readers who will stay with the book will have significant questions raised, even if they cannot go all the way with the argument, in these two areas of major concern today.

N. E. RICHARDSON, JR.

Gettysburg College

REFORMATION ESCHATOLOGY

Kingdom and Church. By T. F. Torrance. Essential Books. 168 pages. \$2.60.

This is a lucid (but technical) study of

the relation of the kingdom of God to the church in the theologies of Luther, Calvin, and Butzer.

Luther's position is depicted as an "eschatology of faith." His rediscovery of the living God of the Bible who is in mortal combat with Satan in the everyday affairs of men gives eschatology great historical relevance. Yet Torrance insists that Luther's theology is so colored by his medieval heritage that it remains essentially (with the Latin Fathers) an eschatology of apocalyptic judgment, stressing the necessary decay and collapse of a sinful world. Here, for Torrance, is rooted the pessimism and social defeatism of Lutheranism. Christ rules only *de jure* in history, comforting men in it and saving them out of it.

Much more to the author's liking is Calvin's "eschatology of hope." He sees Calvin's stress on the resurrected (rather than crucified) Lord who now rules the world *de facto* as an activist eschatology which values renewal of the world through the incarnation of Christ's rule over the daily activities of communal life.

Whereas Luther lays great stress upon the sin in all of human life—persisting even in the heart of the Christian and the church—and the consequent need for daily repentance, Calvin voices great hope for the growth and progress of the people of God in humanizing, and even Christianizing, the common life of the citizenry.

A short, but suggestive, study is also made on the "eschatology of love" in the lesser-known theology of the Strasbourg Reformer, Martin Butzer. Torrance suggests that here in the "translation of Christian faith into a true and faithful love to all men" might be found the connecting link by which to bring the Lutheran and Reformed churches into closer understanding.

Philadelphia

WILLIAM LAZARETH

BOOK BREVITIES

Revival Times in America. By Fred W. Hoffmann. W. A. Wilde Co. 189 pages. \$2.50.

What this country needs, says Mr. Hoffmann, is "an old-fashioned revival of per-

sonal religion." To explain his prescription he reviews the great American revival from Jonathan Edwards and George Whitefield to Billy Graham. The author's brief and sober record of such stirring chapters in American Christianity is concluded by an analysis of the necessary conditions for a new revival: 1) repentance and conversion, 2) prayer.

Living Can Be Exciting. By Aaron N. Mead. Dutton. 250 pages. \$3.50.

In this book of sermons, a popular Congregational preacher approaches the Gospel with exuberant optimism. Dr. Mecklenburg believes, however, that "positive thinking" is not enough, and that the gift of an untroubled mind is the result of a new vital relationship with God. Largely through illustrative anecdotes, the book shows how a Christian can meet some of life's problems with faith, joy, and confidence.

Tools for Bible Study. Edited by Balmer Newell and Donald G. Miller. John Knox Press. 159 pages. \$2.

For a serious Bible student this book describes the important equipment needed, such as concordances, Greek and Hebrew dictionaries, grammars, Bible geography and atlases, and so forth. It explains how these may be used, and which are the most useful. Eleven scholars who contribute essays include Robert M. Grant and Edgar J. Goodspeed. The chapters were originally published in *Interpretation* (Union Seminary, Richmond, Va.) 1947-49, and are already out of date in some respects.

I Was Chaplain on the Franklin. By Joseph T. O'Callahan. Macmillan. 153 pages. \$2.

Most of the book is taken up with the events of March 19, 1945, when the aircraft carrier USS "Franklin" was bombed by Japanese aircraft. The Roman Catholic chaplain gives a clear and dramatic account of his part in these events, and portrays in general the work of a navy chaplain in a combat situation.

LETTER FROM BISHOP ORDASS

HUNGARY: Budapest. October 12.—

LOWING an injunction lodged by the Attorney General, the Supreme Court of the Hungarian People's Republic has overruled as illegal the sentence by which, eight years ago, Bishop Lajos Ordass was declared guilty of foreign currency offense and sentenced to two years of imprisonment. As a consequence of this decision, the General Court of the Lutheran Church has annulled the removal of Bishop Ordass from church office.

The Verdict of the Court and the Court's order to the church were reported in THE LUTHERAN of Nov. 28, page 4, 5. The church took action to rescind its removal of Dr. Ordass from his bishopric.)

On Oct. 8 Bishop Ordass sent the following letter to the Presbytery of the South-Central Church District of the Lutheran Church in Hungary, as the legal successor of the Montana District:

VERY REVEREND PRESBYTERY:

According to the statement of the meeting held on Aug. 15, 1945, of the Committee on the Official Counting of the Votes, the 1945 episcopal election ordered by the Presbytery of the Montana District, I was called to the office of bishop by majority vote of the congregations and schools belonging to the church district. By virtue of this election I was installed in the office of bishop on Sept. 27, 1945, by the general assembly of the church district.

As long as I functioned as bishop, I endeavored to perform my episcopal duties in loyalty to the Lord of the Church. The warrant for arrest issued against me on Sept. 1948, prevented me from discharging my official obligations, and with the unjust sentence passed on Oct. 1, 1948, by the Usury Court—for wilful omission of declaration of foreign outstanding claims—I was sentenced to two years of penal servitude.

Still while in prison, the Special Disciplinary

Court of the Lutheran Church with its illegal sentence—both as to form and substance—pronounced my dismissal from my office as bishop. Owing to the latter sentence I was unable to resume my episcopal ministry even when on the 30th of May, 1950, I was released from prison.

"It was to the hands of God alone that I entrusted the cause of the church district and my own cause.

"After long and difficult years, the government of our country has begun in this year the revision of those sentences of the past which violated the law of the land. Thus the infraction of the law which was perpetuated in my case has also come under review.

"In the last days of July and first days of August this year, negotiations were conducted between the representatives—then staying in Hungary—of the Lutheran World Federation and the representatives of the Hungarian State Office for Church Affairs and of the Hungarian Lutheran Church. Although these negotiations produced no final solution, they were nonetheless effective. The Hungarian state authority decided, on the 5th of October, to rehabilitate me. On the 8th of October the Hungarian Lutheran Church annulled the disciplinary sentence that was imposed on me . . .

"I express my gratitude for the confidence that the congregations of the church district, the assembly and the presbytery had in me in the past.

"Now I submit the following requests to the presbytery of the Church District:

"The Presbytery of the Church District please take cognizance of the causes that have prevented me, since the 8th of September, 1948, from exercising the duties of my office as bishop.

"Trusting in the promise of the Hungarian State Office for Church Affairs, that they shall consider the possibility of my return to my service as bishop, I request that the Presbytery of the church district take cognizance of my decision herewith declared . . ."

—LAJOS ORDASS



Dr. Walker addressing guests at groundbreaking on 16-acre tract. ULC President Fry stands by.

THE NEWS IN THE CHURCH

Publication House Breaks Ground For New Headquarters Building

PHILADELPHIA—Board members and officers of United Lutheran Church assembled in a wooded section of Germantown on Nov. 13 to break ground for a new headquarters building of the church scheduled for completion early in 1958.

Builder and principal occupant will be the Board of Publication. Others to make the move from the Muhlenberg Building in downtown Philadelphia to the suburban site will be the Board of Parish Education, the Pennsylvania Ministerium's offices and other agencies.

Colonial in design and semi-circular in structure, the new building will have a large chapel as one of its principal features. The printing plant of the 101-year-old United Lutheran Publication House will remain at its old location in West Philadelphia.

ULC President Franklin Clark Fry spoke at the groundbreaking and hailed the project as evidence of the church's strength to "commit itself to greater work." Other speakers were the Publication Board's past and present presidents, Carl N. Weber and Fred W. Kohnmann, and its executive secretary, Dr. H. Torrey Wallingford. Liturgist was Editor-in-Chief G. Elson Ruff.



Board members and church officers on site for new \$1,857,000 Publication House building

Lively Debate on World Problems Distinguishes Meetings of Canadian Council of Churches

By NORMAN BERNER

ONTARIO—Complacency was conspicuously lacking as delegates to the Canadian Council of Churches convention tried to come to grips with some of the problems agitating the world, and attempted to evaluate the meaning of the religious revival in the country. The council held its annual meeting in Kitchener, Nov. 12-16. Attending the sessions as "friendly visitors" from the United Lutheran Church were Canada Synod President A. G. Jacobi, Dr. Earl J. Treusch, executive director of the Canadian Lutheran Council, and Pastor Douglas A. Conrad of Halifax, Nova Scotia.

A resolution seeking to commend Canada's leadership in advocating creation of a police force for the Suez Canal area sparked long discussion. A two-hour debate was opened by the criticism of some delegates who deplored that the statement failed to contain an explicit recognition of man's shortcomings in creating tensions and that it seemed to refer to force as a means of achieving peace.

The council finally approved a resolution which "gave humble thanks for the positive and imaginative leadership shown by Canada in the recent emergency sessions of the United Nations."

Efforts to knock out a specific reference to the police force for the Suez area was voted down. Also defeated was an amendment stating that approval of the UN action did not imply disapproval of the action of other countries.

Delegates were divided in their opinion as to the wisdom of the British-French intervention, but declined to be maneuvered into a vote on that matter.

Presbyterians attempted to write into the resolution a statement that the United Nations was "an instrument of God's providence at this time of violence." One dissenter declared that this posed the question: "Is the United Nations divinely ordained?" The council voted down the proposed statement, 33 to 33.

QUESTIONS were raised also in connection with a statement on the situation of Protestants in some Latin countries.

The council instructed its executive com-

mittee to "make representations to the governments of Spain and Colombia . . . on the freedom to practice and propagate religious convictions and customs."

"How can we single out two nations while overlooking a situation that prevails in our own country," one speaker asked. His reference to the so-called "Padlock Law" in Quebec, under which Communists and others had their premises closed, brought the caution from others that the matter was now before the Supreme Court of Canada. Any pressure from the council might be construed as contempt of court, delegates felt.

STRONG CRITICISM was voiced by a survey commission on some aspects of the religious revival in Canada.

"Our present practices in church extension testify less to the Cross of Christ than to denominational expansionism, wasteful stewardship of ministries and finances, and undisguised competition in evangelistic, educational and extension programs," the commission told the council in its report.

Delegates felt that the statement was too extreme and did "serious injustice to the motives of our clergy and laity." They asked that this particular sentence be omitted from the printed report of the commission.

One of the drafters admitted that the statement was purposely drawn "in a provocative way" but that there was "an element of truth" in it. Commented the council's general secretary, Dr. W. J. Gallagher: "If you think there are good feelings among the churches on this matter, you are wrong!"

ONTARIO . . .

Delegates also took exception to the use of the word "comity" in one of the commission's recommendations. They eliminated the word, so that the resolution finally adopted read: ". . . that the council give thorough consideration to the question of church extension in Canada."

RELIGIOUS LIFE in Canadian universities came under fire in a report by the Student Christian Movement which suggested a \$30,000 plan to promote an interdenominational program on the campuses.

"Faculty members in the universities are, generally speaking, neither obviously Christian nor intellectually stimulating," the report charged. There is also "gross religious illiteracy" among the students in the opin-

ion of a group of professors, ministers, students who made the study on which report and its suggestions were based.

The report implied SCM disapproval of the intensification of denominational dent activities on the campus. Among "denominational clubs" it singled out the "Lutheran Student Associations who developing a national organization under Canadian Lutheran Council."

Since the SCM is not under the jurisdiction of the Canadian Council of Churches no formal action was taken on the report. Several church leaders indicate, however, that they felt that the direct approach to students of their own denominations was more effective than the "ecumenical" approach of the SCM.

ILLINOIS

Family Devotions Month Prepares for Mission Week

By JOHN E. COOPERRIDER

CHICAGO—Nearly 300 Lutheran churches of all synodical groups will participate in the Chicagoland Lutheran evangelism mission, Feb. 17-22.

In preparation for the mission, the month of December will be devoted to special emphasis on family devotions and Christian education in the homes.

Churches are sponsoring essay and poster contests among children and young people. Auxiliary organizations have been asked to discuss family devotions in their December meetings. Family devotional booklets will be distributed in all congregations.

A television program in the Chicago area on Nov. 25 featured a quiz program for children and showed some of the posters.

A full-page advertisement in all four of Chicago's metropolitan newspapers emphasized family devotions on Nov. 30.

TRINITY CHURCH, Des Plaines, held dedication services for its new \$400,000 church Nov. 11. Dr. Armin G. Weng, president of Chicago Seminary, and the Rev. Eldred H. Trede, president of the Chicago Conference, spoke.

The contemporary church has room for 500 in the nave, and a fellowship hall accommodating 400.

An air-conditioned educational unit contains assembly rooms which may be partitioned into 31 classrooms.

The couples' club of the congregation honored Pastor Erwin A. Wendt for his work in the church.

A special meeting of the Illinois Synod was called by the executive board on Nov. 28 at Trinity Church, Des Plaines, to elect a president as successor to the late Dr. Harmon J. McGuire. His constitutional five-year term will be set to begin Sept. 1, 1977. He will be appointed by the executive board to serve until that time.

A REFORMATION festival was sponsored by Chicagoland churches of the National Lutheran Council on Nov. 4 at Rockefeller Memorial Chapel on the campus of the University of Chicago. More than 1,550 persons heard Dr. Robert W. Stackel, evangelism director of the ULCA, speak on the theme of the February evangelism mission, "Christ Calls Chicagoland."

THE CHICAGO CONFERENCE of the Illinois Synod met for its semi-annual convention at the Luther Memorial Church, Chicago, on Oct. 23, re-elected President Eldred H. Johnson, pastor of St. Luke's Church, Chicago, and Secretary Alden Salstrom, pastor of St. Paul's Church, Waukegan.

Rev. Elizabeth Breckenridge, a supervisor for the Illinois Public Aid Commission, commended the Illinois Synod for its program of caring for the aged through the United Lutheran Social Mission Society of Illinois.

He urged the church to support programs for the aged such as vocational re-training, community centers, counseling services, and community projects.

THE BROTHERHOOD of Illinois re-elected a whole slate of officers for another term Oct. 27 at Trinity Church, Rockford.

THE SOCIAL MISSION SOCIETY has notified congregations in the Chicago area that it is looking for vacant land on which to build its first unit of its planned homes for the aged and infirm.

MORE FUNDS are needed for the synod's building program. The committee on sumptuary announced that only \$36,640 of the \$104,296 goal for the purchase of a new camp had been received as of Sept. 1. The three-year campaign in the Sunday

schools ends this year. Funds will be used to pay for and improve the recently purchased Camp Alpine.

CONSTRUCTION of the new Lutheran Student Center for the University of Illinois was started in Champaign during September. The building will be of contemporary design.

The basement will contain a lounge and meeting room, kitchen, dining room, and recreation hall. The first floor will house an auditorium seating 175 persons, a main lounge, study rooms, offices, and storage space.

The cost of \$70,000 will be borne by the Division of Colleges and Universities of the National Lutheran Council together with constituent Lutheran groups in Illinois.

REDEEMER CHURCH, Aurora, held a cornerstone-laying service for its new church, Oct. 7.

THE FIRST SERVICE for a new mission being established in Wheeling by the Rev. George H. Hoog for the Illinois Synod was scheduled for Nov. 18.

PHILIP W. JOHNSON is the new executive director of the Children's Receiving Home in Maywood, succeeding Miss Mina Lichtner who retired last spring after 30 years as superintendent. The home is supported by the Lutheran Women's League of Chicago and Vicinity.



UNITY CHURCH, DES PLAINES, began building fund campaign in 1954 with real estate assets of \$250,000 and deep sense of stewardship. As the \$418,000 church building project was completed, the anticipated indebtedness at end of year was \$133,000, and new effort was made to clear debts by 1958. Special synod convention met in church two weeks after its dedication.

Buffalo Area Mission Organized With Eighty Members

By HERBERT A. BOSCH

BUFFALO — Nativity Church was organized in East Aurora, a town southeast of Buffalo, on Nov. 11. The field had been under development since last February when Pastor John W. Fehringer began holding services. A parsonage had been bought by the Board of American Missions.

The mission received help and encouragement from St. John's Church in neighboring Gardenville. Four of the congregation's members transferred to the East Aurora group.

Nativity Church was formed with 80 confirmed and 131 baptized members. With Pastor Fehringer at the organizational service (*see cut, left to right*) were Dr. H. C. Santmire, member of the synod's home missions committee; the Rev. Howard Lenhardt, synod's field missionary; and Dr. Ernest C. French, president of the western conference. The service was held in St. Matthias Episcopal Church.

FIRST CHURCH of Lockport, the Rev. Ivan L. Lange, pastor, dedicated its new church and educational unit in September. Located in a residential district, the church is not far from the heart of the city.

The Gothic church is built of old hickory brick and has a seating capacity of 600. The fellowship hall provides for 370. The three-story educational unit includes the pastor's study and church office. Speakers at the services included Dr. Paul C. White, secretary of the Synod of New York; Dr. French, and Mr. Robert E. Smith, president of the Lockport Council of Churches. The Rev. John L. Kinzel, secretary of the conference, was liturgist for the afternoon service.

WHEN ZION CHURCH, Niagara Falls (Dr.



Organization in East Aurora

Encouragement from a good neighbor helped

Arthur H. Schmoyer, pastor), observed centennial this fall, it gave rather than received a birthday present. As a co-founder of Messiah Church in Lewiston in 1871, Zion Church had contributed a nucleus of 70 members to the mission and had advanced \$15,000, secured by a mortgage, so that the mission could acquire property. Messiah Church has repaid \$3,000 so far, but Zion returned the mortgage to the debtor congregation as its gift. Messiah Church will continue payments to the mission but use it for a building program instead of paying off the original debt.

SIXTY YEARS of history were remembered by Church of the Redeemer (the Rev. Theodore A. Schrader, pastor) in a series of services. Speakers were former Pastor Morris Smith, now president of Susquehanna University; Dr. David G. Jaxheim,

ent to the president of the synod; Dr. h; and Mr. Otto J. Kroeger, a son of ngregation now at seminary.

portrait of the church's former pastor, ate Dr. J. Sahner Blank, was unveiled avid Blank, a grandson of the pastor. EMBERS of 27 congregations partici- in the training school for Christian rship conducted by the parish educa- committee of the conference at Holy y Church.

E LUTHERAN CHORALE has been or- ed by the conference committee on ip and music to study and perform erpieces of choral music. Members been recruited from several hundred members of local churches. Re- als are being held under the leader-

ship of John W. Becker, minister of music at Holy Trinity Church.

UNITED LUTHERANS joined other Prot- estant churches in the Festival of Faith sponsored by the Buffalo Council of Churches on Reformation Sunday. The Rev. Reuben K. Youngdahl of Minneapolis spoke to 2,500 persons at Kleinhans Music Hall.

ROCHESTER—Church of the Transfigura- tion (the Rev. Theodore D. Weiskotten, pastor) celebrated its 25th anniversary on Oct. 17. Speaker was Dr. Clarence C. Stoughton, president of Wittenberg College. The congregation now has 400 members.

MORE than 1,000 persons attended the United Lutheran Reformation Day service at Reformation Church. Speaker was Dr. Arnold F. Keller, Utica.

YLAND

Knowledge of Emotional Ills Traced to Biblical Times

By WILSON P. ARD

AGERSTOWN — "Psychosomatic medicine old as the human race," Dr. Louis

A. M. Krause, active Lutheran layman and prominent Baltimore specialist in internal medicine, told delegates to the Western Conference, Maryland Synod, meeting at Mt. Tabor Church, Fairview, Nov. 5.

Speaking on "Medicine and Religion," Dr. Krause pointed out that most accidents happen in the home, and, he said, "it is also true that more spiritual and emotional acci- dents happen in the home than anywhere else."

The Bible writers "knew about psycho- somatic medicine and the emotional upsets which come in the home when husband and wife are not congenial," Dr. Krause said. "The writer of Proverbs says 'it is better to dwell in the wilderness than with a conten- tious and an angry woman.'"

Dr. Krause advised pastors in making preparation for retirement to meet the psy- chological problems of old age. "Retire to something," he said.

"If the evangelism mission has done any- thing of value for the church, I believe there is at least one value that may abide, and that is the centrality that the preaching of



Dr. Louis A. M. Krause

A physician can learn from the Bible

MD.: HAGERSTOWN . . .

the Word must occupy in the future," Pastor Raymond M. Miller of Mt. Tabor Church said in his sermon on "The Recovery of Preaching."

"It is safe to say that today the pulpit does not occupy the prestige it once held," he continued. "Furthermore, the mission is speaking to a generation that does not know its Bible, has no moral certainty, and no conception of what the preacher is talking about when he speaks of sin, salvation, redemption, atonement."

Pastor Miller pointed out that instead of

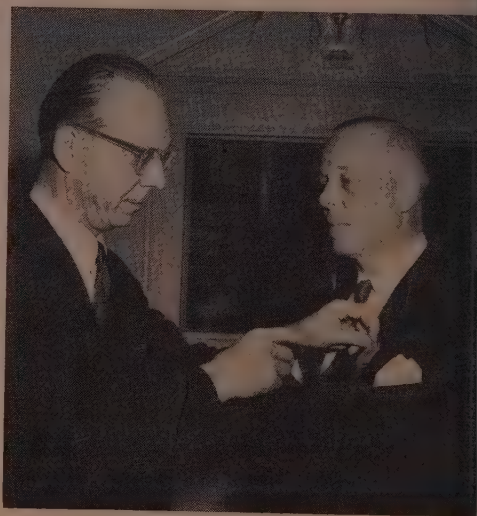
days spent in study, reading, and with the modern pastor has a harassed existence with his schedule frequently interrupted by a continuous parade of meetings, wearying tails which cost much in time and energy. "It is inevitable," he said, "that some competent pulpit men are functioning below their accustomed level."

Pastor Glenn L. Stahl, Waynesboro, was elected conference president, and Dixon A. Yaste, Union Bridge, re-elected as secretary. For the first time a layman named as treasurer—Austin Renn of Afton, Md.

West Germany Honors Former Hilfswerk Official in Philadelphia

THE MAN who in 1952 struggled through snowdrifts in the Bavarian mountains to bring an American food parcel to destitute refugees in a lonely mill did not dream that only four years later he would stand in the chapel of the Muhlenberg Building in Philadelphia to receive the Knights' Cross of the Order of Merit of the Federal Republic of Germany for his services to Germans in need.

Albert H. Lueders, London-born son of a German businessman, has long been used to sudden changes in the nature of his work and the circumstances of his life. A tea merchant in China for almost 20 years, he returned to Germany after World War II and became one of the guiding spirits behind the vast machinery of the *Hilfswerk*, relief agency of the German Evangelical churches. As head of its foreign relations department, Lueders helped channel food, clothing and funds collected by churches in the free world to West and East Germany. In 1955 he accepted an invitation to join the staff of the United Lutheran Publication House in Philadelphia. He is now business manager of *Muhlenberg Press*.



Consul Pelckmann and Albert Lueders
A "thank you" from the Federal Republic

Consul Horst Pelckmann awarded the medal and thanked its recipient for having "contributed to the virtual rescue of bodies and souls of thousands of human beings. But in addressing Mr. Lueders, the representative of the Federal Republic was mindful of the "generous financial contributions . . . from the church organizations in the country to which you are devoting your activities now."

RICHARD R. SYRE, 45, Fremont, Neb., will join the faculty of the new School of Missions to be established by the United Lutheran Church in America.

According to an announcement by the president of the new school, the Rev. James A. Scherer of New York City, Dr. Syre will become professor of biblical theology and living Christian religions at the school, to be opened on the campus of Chicago Theological Seminary, Maywood, next September.

PEOPLE

The school will train young men and women for overseas mission service of the United Lutheran Church. Additional faculty members will be called, President Scherer said, including a missionary with experience in the field, and a professor to teach mission practices and the theology of evangelism. The curriculum is being developed by President Scherer and Dr. Earl S. Erb, executive secretary of the Board of Foreign Missions.

Dr. Syre, a native of Australia, is a graduate of the University of Vienna. He studied at the Biblical Seminary, New York; the Lutheran Theological Seminary at Gettysburg, Pa.; Princeton Theological Seminary, and the University of Nebraska. He is presently teaching Old Testament and biblical theology at Central Theological Seminary, Fremont.

Crosscountry

IN GEORGIA, a newspaper, the Atlanta "Constitution," wanted to know "what pastors eat to get strength on Sunday," and created a secret stirring in several parsonages when a Baptist minister, Dr. Dick Hall, revealed that one source of his special Sunday strength stemmed from the fact that he was being served breakfast in bed. Some pastors were heard commenting that it sounded like a good idea.

IN NORTH CAROLINA, an equally curious chapter of the American Society of Safety Engineers wanted to know how accident-conscious clergymen are. A safety expert, M. L. Allison of Charlotte, bluntly said that ministers "are not good, safe drivers." Most of them, he complained, "drive like they are going to a fire."

IN OREGON, a minister of the Assemblies of God was served a warrant in the pulpit after being charged with breaking into the residence of a couple engaged in divorce proceedings. The minister was quickly bailed out by his congregation and the complaint was withdrawn. But the Oregon district meeting of the denomination issued a sharp protest to the governor: "The arresting officers certainly could have waited until the sermon was over," they said.

IN CONNECTICUT, Pastor Rudolf Ludwig of St. Paul's Church, Bridgeport, barely escaped being arrested as a burglar in his own study. Just arrived in the new parish from a pastorate in Virginia, and asked to preach a Reformation rally sermon, he was working at 4 A.M. when he heard keys turning in the door to the parish hall and the low voices of approaching men. As they came closer, Pastor Ludwig decided to act. "Come in," he called in a not-too-steady voice. Two surprised police officers appeared in the door. A light in the study at 4 A.M. and a car with an out-of-state license at the curb—"couldn't think of anything but a burglary," one of them said.

IN ILLINOIS, a proofreader was caught napping as his newspaper published a dispatch mentioning the names of Illinois Synod members elected to ULC boards at the Harrisburg convention. It listed the Rev. Alfred H. Stone as elected to the "board of missions," and O. A. Hanke as elected to the "board of publicans." The Board of Publication had no comment.

Newberry College Prepares for Next Year's Centennial

NEWBERRY COLLEGE held a special centennial convocation on Nov. 28 in preparation for the 100th anniversary next year. Among the convocation speakers were Dr. Gould W. executive secretary of the ULC Board of Higher Education, and Dr. Theodore A. D.

CAMPUS

executive director of the American Association of Colleges, Washington, D. C.

Nine prominent alumni, Lutheran clergymen and laymen, were announced as recipients of honorary degrees by College President Chris A. Kaufmann. They are Pastors Waldemar H. Lefstead, Mobile, Ala.; Moses L. Kester, Walterboro, S. C.; Royall A. Yount, president of the Florida Synod; Fred E. Dufford, Charlestown Heights, S. C.; George E. Meetze, Columbia, S. C.; and Joseph A. Shealy, Leesville, S. C. The laymen are Amos S. Wells, Minneapolis, and Fred Wessels, Jr., Savannah, Ga.

AN HONORARY DEGREE was awarded also by HARTWICK COLLEGE at the founders' day celebration in October. Recipient was Dr. Henry J. Arnold, president emeritus of the college and its chief administrator for 14 years. He has served the New York Synod and the church at large in many capacities.

MUHLENBERG COLLEGE was told at the beginning of the fall season by the Ministerium of Pennsylvania that synod congregations had pledged 83 per cent of the \$1,500,000 goal, with 65 per cent received in cash. The synodical fund drive is intended to give the college means for further expansion. Co-education will be introduced next year.

ROANOKE COLLEGE reported an enrollment of 585, largest registration since 1948 and 10.5 per cent over last year.

THIEL COLLEGE dedicated a girls' dormitory in October, adopted a record \$768,400 budget for the current academic year. The school's president, Dr. Frederic B. Irvin, was named president of the Pennsylvania Foundation of Independent Colleges, an association of 41 independent liberal arts colleges in the state which seeks financial aid from Pennsylvania industries. The college has an enrollment of 623 this year.

WAGNER COLLEGE announced a \$100,000 increase in tuition fees for the next year to compensate for rising costs and to increase the faculty salaries. Present cost to the student, including board and room, is \$1,300. Wagner also reported a discount now in effect for children of Lutheran clergymen will be extended to children of full-time professional lay workers of the church. The school offered students and staff members free anti-polio shots.

WITTENBERG COLLEGE began conversion of Zimmerman Library into a modern economics building. Completion of the \$90,000 project is scheduled for next year.

PREVIEW OF THINGS TO COME



MOPSY DAY brought 1,700 Luther League members to Muhlenberg College for an all-day program of devotions, games, and dance. "Mopsy" is the mascot of Ministerium of Pennsylvania Lutheran League whose first initials, "M.O.P.," form part of mascot's name (no explanation for the "sy" in "sy" is offered). Muhlenberg, a new college for over 100 years, will become an educational next September. Shown with mascot are Marie Wescoe (left) and Phyllis Br...

man Home for Lutherans ins New Building Project

By WILLIAM COLEY ROEGER

NORRISTOWN—"Primary responsibility for care of the aged lies with the family, ordinarily with the congregation, and only last resort in the institution," Pennsylvania Ministerium Secretary Claude E. K said at the laying of the cornerstone additions to the Artman Home for Lutherans at Ambler. Board President W. Reumann officiated at the ceremony. William Coley Roeger conducted the service. The additions will provide 12 rooms and a sunroom and chapel.

NORRISTOWN CONFERENCE United Lutheran Church Women met in Trinity Church, Coatesville. Devotions were conducted by Pastors Herbert D. Cressman and Bert S. Nagle. New officers were installed by Conference President Robert M. Harper. Speakers were Miss Isolde of the Lutheran Immigrant Service, Missionary to Hong Kong Charles H. Brecht, Missionary to Argentina Joseph Bert, and the newly consecrated Sister Reidenouer of Lankenau Hospital. Two congregations of the Telford-anfield parish have voted to support Missionary Ray Nyce, a son of the parish, under appointment to Malaya.

FORMATION on the ULCA's new stand marriage and divorce was offered at the meetings held in the territory of the conference. The problems involved were presented by the speakers and discussed by the audience. Presenting the theme at Grace Church, Norristown, was Pastor Ralph Berfer; at Grace, Pottstown, Ministerium wardship Secretary Samuel E. Kidd; at Trinity, Lansdale, H. Ober Hess, Norristown.

A SERIES of services marked the celebration of the 60th anniversary of Grace Church, Pottstown. A son of the congregation, Pastor Morris F. Houck, Jr., of Schwarzwald Church, and Dr. Edgar S.

Brown, Jr., former pastor and now director of the ULCA department of worship, were speakers.

The parish brotherhood sponsored a sacred concert by the Firestone Chorus of Pottstown. The celebration concluded with a joint Reformation service of local Lutheran churches. Transfiguration Church's pastor, Dr. Edgar T. Chrisemer, and Grace Church's pastor, Richard G. Hoffert, officiated. Preacher was Muhlenberg College's professor of religion, Dr. Hagen A. K. Staack. Another Muhlenberg professor, Dr. Russell W. Stine, preached at the Reformation rally of Section "A" of the Conference Luther League at St. Paul's Church, Red Hill. The Thanksgiving banquet of the Norristown Conference Luther League was held at Phoenixville. Pastor Phares O. Reitz spoke.

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PA.: NORRISTOWN . . .

LARGE NUMBERS are not unusual atmanuel Church, Pottstown, but to served sixty years as teacher in the Su school is an unusual record even for largest parish in the conference. Mrs. der R. Kepner has been teaching co uously in the church's Sunday school October 1896.

The dinner and rally of Schuylkill V church councilmen was held in New over Church . . . The Conference Bro hood met in St. Michael's, Sellersville.

ST. JOHN'S CHURCH, Phoenixville, a d town congregation facing the proble needing more space than it can find present location, has decided to relo A 48-acre site adjoining the borough be purchased.

CLIMAXING a wave of vandalism by young local men, 35 tombstones were turned and many broken in the church of Little Zion Church, Indianfield, ca a loss of \$2,500 to \$3,000. The yo were taken into custody by Montgo County juvenile officials.



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The Luth

Mission to be Developed Northwest Bethlehem

By HENRY W. SNYDER, JR.

ALLENTOWN—Development work for a mission in Bethlehem's northwest section has begun Dec. 1. Called to the field by the Rev. James E. Ziegenfus, a 37-year-old native of Allentown who was ordained by the Illinois Synod in 1944. He served Ames' Church, Peoria, Ill.; All Saints' Church, Kulpmont, Pa.; and St. Paul's Church, Gordon, Pa., before accepting the Bethlehem assignment.

The project will be similar to that of the city mission which was started last year in Parkway Manor, west of Allentown. Included in the area are several new developments and an apartment tract. Most of the homes in the section are at least one mile from the nearest Lutheran church.

The Rev. Asa Wohlsen, a member of the Allentown's board of home missions, announced that work in the territory would be begun by "visiting and securing persons interested in establishing a Lutheran congregation in the area."

CHRISTMAS ingathering of the women's

(Continued on page 45)

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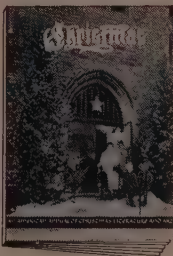
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ALLENTOWN . . .

(Continued from page 43)

Committee for inner missions in the Allentown Conference will be held in Grace Church, Bethlehem, on Dec. 6. Christmas gifts are being distributed to churches. When filled, they will be given to guests at city and county homes and hospitals in Lehigh Valley area.

More than 300 women attended the fall convention of the Allentown Conference at St. Paul's Church, Catasauqua.

Lutheran Home at Hazleton Opened for First Residents

By CALVIN E. HUMBERT

WILKES-BARRE—The Lutheran Home for the aged was opened last month for its first residents at Hazleton. A service of blessing was held on Nov. 4 in Trinity Church in the presence of Dr. Gustavus H. Bechtold, executive secretary of the Pennsylvania Ministerium's board of inner missions, the Rev.

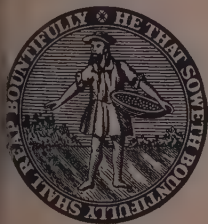
Luther K. Mohr, president of the Lutheran Welfare Service which comprises about 50 churches in the Wilkes-Barre Conference, and the Rev. Francis R. Edwards, conference president.

Ceremonies were continued at the home where the Rev. William J. Leifield conducted the service. Attending the services were 1,200 persons.

Initiative for establishment of the home was taken a year ago by a number of local churches. The former Blodgett Community House was selected as the most suitable site. An association was formed which is now operating as the Lutheran Welfare Service of Northeastern Pennsylvania. Land and buildings were purchased.

Individuals and organizations contributed generously to provide furnishings and equipment.

A week after the blessing, the first guest, Miss Olive Meyer of Drums, Pa., was admitted. Matron of the home is Mrs. Margaret Gicking, Hazleton. Formal dedication of the home is set for next spring.



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HOLY TRINITY CHURCH, Kingston, joined in the appeal for funds for a maternity home in the Ministerium. A committee of women in the parish collected \$1,572 in gifts and pledges for the shelter committee of the Board of Inner Missions.

THE WOMEN'S COMMITTEE of the Wilkes-Barre Inner Mission Society held the ingathering of Christmas gifts and funds for foster children on Nov. 16 at Messiah Church, Wilkes-Barre. Dr. Gustavus H. Bechtold and Miss Missoura Lausch of the Children's Bureau spoke.

THE BASEMENT of Mt. Zion Church, Nescopeck Parish, was ready for rededication in September, 1955, when a hurricane destroyed what had been built. Undaunted, Pastor Frederick W. Moock, Jr., and his congregation once more set out to refinish the basement. On Nov. 4 the service of rededication was conducted by Pastor Moock. Greetings were brought by the Rev.

Sterlen S. Shaeffer, president of the Nepeck Ministerium. The Rev. J. W. A. former pastor of Mt. Zion Reformed Church, preached.

St. John's Church, Scranton, added a porch to the church . . . The basement of Messiah Church, Wilkes-Barre, was vacated by the men of the church.

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LER, E. A. From Redeemer Church, tland, Ore. To Temple Church, San ncisco, Calif.

PITTSBURGH

, SAMUEL H. From St. John's Church, mestead. To North Lima parish.

YAN, WILLIAM E. From Grace Church, chburg. Retirement (Hanover, Pa.).

SOUTH CAROLINA

NS, ALBERT D. From Nativity Church, rtanburg. To Emmanuel Church, West umberia.

DECEASED

THE REV. NORMAN NEWTON TER, 89, died Oct. 29 in Los Angeles. native of Akron, Ohio, Pastor Harter ated from Thiel College and Philadel- eminary and served several pastorates hio and Pennsylvania before coming alifornia.

served churches at Salinas and Gar- and concluded his active ministry as ain of the California Lutheran Hos-

od President Carl Tambert and Pastor rd A. Anspach of St. Mark's Church, Angeles, conducted the funeral serv- Burial was in Pasadena.

A. BEHREND MEHRTENS, 63, pro- of religion at Hartwick College, died 21 at Cooperstown, N. Y.

native of Brooklyn, N. Y., and grad- of Wagner College and Philadelphia nary, Dr. Mehrtens studied also at n Theological and Biblical Seminary. eceived a doctor of divinity degree from wick College in 1947.

. Mehrtens was pastor of Holy Trinity ch, Rockeville Centre, Long Island, ; Trinity Church, New Haven, Conn.; Peachtree Road Church, Atlanta, Ga.

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From 1953 to 1955 he was chaplain and head of the department of religion at Rutgers University after having lectured at Yale Divinity School while serving the New Haven congregation. He joined the faculty of Hartwick last year.

He was a past president of the New York Synod's New England Conference, director of Lutheran World Service (1923-1924), trustee of Wagner College, member of the synod's examining committee and of the planning committee of the National Council of Churches of Christ.

Among his survivors are his wife, the former Pauline Law Kirkwood; his mother, Mrs. William Mehrrens, Brooklyn; a son, Paul; a daughter, Miss Ruth Mehrrens; and three sisters, Mrs. Fred Borstel, and the

Misses Elsie and Helen Mehrrens.

The funeral service was conducted 24 at Trinity Church, New Haven, by Luther A. Weigle and Pastor John Vannorsdall.

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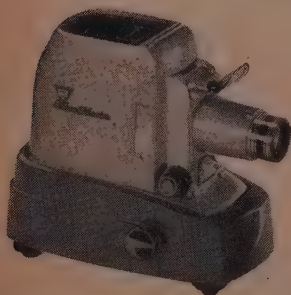
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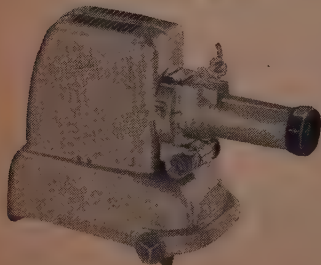
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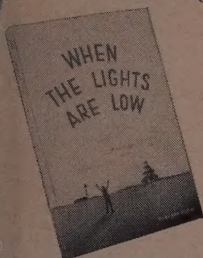
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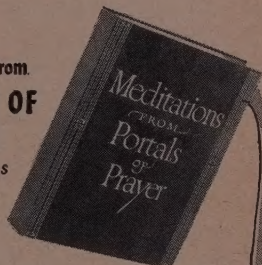
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in conclusion

ALL GOVERNMENTS ARE to some degree successors to Pontius Pilate. "What is truth?" the Roman governor of Palestine asked when confronted by the need to make a decision in the case of an accused Jew. His actions revealed that he believed truth to be whatever seemed expedient at the moment.

The Communists and their satellite followers have often been accused of this kind of hypocrisy. They make lofty statements and then act in such a way as to show complete disregard for what we call "common honesty."

A sample of this was seen recently in the brutal Soviet action in Hungary. The Russians had promised to withdraw their troops. When the Hungarians relaxed under this hope, the Soviets poured large numbers of fighting men and machines into Hungary to grind that resurgent nation under an iron heel. This, we say, was typical Communist use of a promise as a tool, a weapon of aggression.

WE CAN NO LONGER FEEL so complacent about this attitude, though, in view of the bad light in which Britain and France have placed the "free nations." Regardless of one's opinion of Egypt's shortcomings—and they are many—it just isn't possible to justify action that violated a nation's sovereignty, bombarded its cities, killed people and seized territory by force.

In these matters, the U.S. and Canada have retained relatively clean hands and a proportionately pure heart. But even we have shown that we tend to act more on emotion and good impulse than on the high ideals that mark true devotion to principle.

U.S. action in offering to receive 5,000

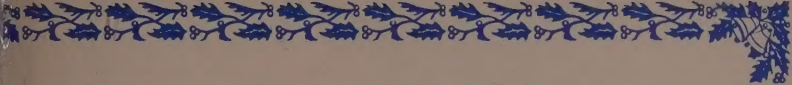
refugees from Hungary is surely worthy. The offer will doubtless be raised as the number fleeing across the Iron Curtain into Austria continues to grow. Austria's shaky economy provides little hope of permanent settlement for the 75,000 now estimated to have reached that land.

BUT IT'S IMPOSSIBLE to down the gnawing question that keeps nagging away in connection with this refugee problem. Why were we so slow in admitting the refugees—fully screened, completely acceptable as future citizens—who had hoped to get into the U.S. under the emergency Refugee Relief Act of 1952? Thousands of adaptable newcomers will not reach our shores before the act expires at the end of this year despite yeoman work by church agencies.

If it was proper to allow red tap and extended security screening to hold up this entire program, isn't it a little odd to line up to rush over Hungarians who may or may not be the kind of people we want? Reports from Europe indicate that some Stalinist Reds were among those fleeing to Austria in the early days of the Hungarian revolt. They may easily slip in among those who are coming over here now. Yet our government will continue to insist that the sponsoring church agencies take full responsibility.

Good-hearted people are always ready to see generous impulses in others. The rich man who drops a \$10 bill on the plate in his once-a-year attendance at church isn't doing nearly as much as the faithful widow who contributes her offering each week.

—ALBERT P. STAUDERMAN



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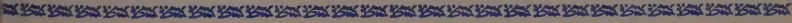
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